

penalty was not only enforced against improper marriage, but even against illicit intercourse on the part of persons within the forbidden limits. Mr. Lyon related to me a case that occurred since he has been living in the country, where the power of the Chief Chirimo was insufficient to protect a man who married his second or third cousin. Fortunately for the delinquents, they succeeded in making their escape, though with difficulty, being followed two or three days' journey by the avengers.

Infidelity is not rare, and the husband has the redress of whipping the woman and dismissing her if he desires, and of whipping her paramour if he is able. But so cautious are the people about the blood limit of intermarriage, that a woman on giving birth to an illegitimate child; for fear that it will not know the family to which it belongs, will usually brave the punishment, and at once confess its paternity.

As cousins are called brother and sister, so are not only the brothers and sisters, but even the cousins of a wife or husband all called indiscriminately brother and sister-in-law; so that a person may on a single marriage find that he has annexed fifty or a hundred of these interesting relations.

On the death of the head of the family, the next oldest brother, or in default of a brother, a cousin or uncle assumes his place, and is then called father by the children. This does not involve any especial maternal duties, such as the support of the family; but is rather a sort of honorary title; giving him, however, the ruling voice in any family council or discussion.

On the death of an individual; if a young person, a woman, or a person of but little consequence, the body is prepared as soon as possible in the manner described below, and carried to the forest; but if a person of more consideration, there are some preliminary ceremonies. These I had the opportunity of witnessing in the case of an old man who died on the Uren when I was present. He belonged to one of the distinguished families, an ancestor, perhaps his father, having been one of the leaders in the war with Tiribi, and he the heir to, and possessor of, one of the few gold "eagles," or insignia of rank. He died in the night, and next morning, the body being in his hammock, covered with a piece of bark cloth; all of the chicha, chocolate, and food that the poor people of the house could get together on short notice were prepared. A fire was lighted, amidst singing, by twirling a pointed stick in a socket on the face of another. This was the sacred fire, which was communicated to a small heap of wood placed on one side in the house. This could be used for no common purpose whatever. No ordinary fire could be lighted from it; not even could one use a stick of it to light his pipe. It must burn continuously for nine days. In case of its accidentally going out before that time, it must be relighted in the same manner as at first; and at the end of that time, only a priest could extinguish it, and he only with a calabash of chocolate, and during, or at the end rather, of the suitable incantation.

[P. 28 (A)]

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Bribri
Cabeear

854 carrying a baby or small child is astride the
 [855] hips held by a cotton cloth or *mastate* (see
 [856] Bark Cloth) strip. One never sees a baby
 863 crawl and they are given anything they cry
 for. It is interesting to note that habits in con-
 nection with excretion are taught practically
 from birth. The child is taken out of the house
 and held up while he does his needs. He is not
 allowed to do so on a lap nor in the dwelling
 itself.

• 593 The family is very close. It is not unusual
 854 to see a mother put her arm around a son, or
 a father lie in a hammock with his small chil-
 dren beside him. Parents pay attention to per-
 sonal details, such as wiping a child's nose or
 264 washing its face. There are not, however,
 regular meal hours. One eats when there is
 food and when one is hungry. The Pacific
 [177] Cabécar copy the rules of the school and eat
 three times a day in their own homes.

868 Almost as soon as they can walk, both sexes
 are taught to swim and help to make fires,
 using the fire fan and blowing. Girls are taught
 [864] to pull their skirts between their legs when
 sitting on the low benches or on the ground
 before the hearth. At the age of seven, they
 begin to clean the house, cut fire wood, and
 cook. The boys cut wood, fish, and hunt,
 using small arrows for training. When the
 adults are out in the fields or hunting, children
 up to ten years old stay at home to tend the
 fire and to work about the house. Parents also

867 are responsible for teaching tribal customs, for
 example: the clans with which one can marry;
 [788] tabus; the baptism of one's self with salt water
 when seeing the sea for the first time,¹⁰⁴ etc.

[877] In Talamanca and Chirripó, there is no
 school and all lore is learned by word of mouth
 on rainy nights around the hearth. "Study" is
 [756] restricted to those preparing to be medicine
 men (see The Medicine Man), who must
 undergo a severe apprenticeship, or in a less
 [767] lengthy manner to those who want to have
 some connection with the handling of the dead
 (see Death). Games are limited and simple.

857 Small children take pebbles or grass in their
 [524] toes and try to place them in a straight line.
 Often they play with mud daubers' nests or
 similar objects connected with their environ-
 [526] ment. Boys play at marksmanship with a bow,

¹⁰⁴ Pirier, 1938, p. 20.